

Bhagat Kabir - Sabad 75

raajaa raam too(n) aaisaa nirabhau taran taaran raam raiaa ||1||
Raag Gauri, Bhagat Kabir, Guru Granth Sahib, 339

raajaa raam too(n) aaisaa nirabhau taran taaran raam raiaa ||1|| rahaau ||
jab ham hote tab tum naahee ab tum hahu ham naahee ||
ab ham tum ek bhe heh ekai dhekhat man pateeahee ||1||
jab budh hote tab bal kaisaa ab budh bal na khaTaiee ||
keh kabeer budh har liee meree budh badhalee sidh paiee ||2||21||72||

Summary: The concept of "I" creates an illusion of separation, making existence seem divided between self and others, thereby obscuring the profound reality of oneness. Just as a wave perceives itself as distinct from the ocean, the ego becomes fixated on its individual identity, neglecting the essence from which it originates. However, as we loosen our grip on self-centred identities, the barriers that create a sense of separateness begin to dissolve, revealing that what once felt far away is, in fact, intimately present. The wave remains a wave but recognises itself as part of the ocean; similarly, individuality persists even as its claim to isolated existence gradually fades. Thus, oneness becomes a vivid experience rather than a mere idea, fostering deeper inner freedom and a harmonious connection with the totality of existence.

raajaa raam too(n) aaisaa nirabhau taran taaran raam raiaa ||1|| rahaau ||
O sovereign, all-pervading awareness, you are the fearless one who can guide and evolve both the creator and its manifestation. This indicates an inner sovereignty that transcends fear through steadiness, trust, and alignment with the universal order.
(1)(Pause)

jab ham hote tab tum naahee ab tum hahu ham naahee ||
When the “I” prevails, you are not perceived; now you are present, and “I” has disappeared. This illustrates how ego obscures the essence of existence until self-centred identity fades, revealing the deeper reality of oneness.

ab ham tum ek bhe heh ekai dhekhat man pateeahee ||1||
Now “I” and “you” have become one, and seeing this oneness, the mind is fully convinced. This inner fulfilment removes the need for outward searching, as oneness becomes a deep inner experience rather than a concept to accept. (1)

jab budh hotee tab bal kaisaa ab budh bal na khaTaiee ||

When cleverness prevailed, what true strength did it possess, and now its force proves powerless. This proves that negative intent lacks the strength to grasp the importance of alignment with the power of wholeness.

keh kabeer budh har liee meree budh badhalee sidh paiee ||2||21||72||

Kabir says my intellect has been taken away, and transformed understanding has brought spiritual attainment. This indicates a conscious shift from a thought process that harbours deceptive cleverness to wisdom born of inner clarity rather than pretence. (2)(21)(72)

Essence: Bhagat Kabir powerfully illustrates that negative intent undermines our discernment, preventing the mind from recognizing the profound strength that comes from aligning with the wholeness of existence. When we harbour negative intentions, our perception narrows, obscuring our view of the greater unity that surrounds us. We can perceive wholeness only as we begin to soften the fragmentation within ourselves. With balanced intention, our awareness reconnects with life's vibrant flow. True strength emerges not from resistance but from actively engaging with this unifying force and discovering the power within it.

Sabad Interpretation by **Vininder Kaur & Amardeep Singh**

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